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fragmentary; only a bit of the sign *lugal* can be discerned. The second line contains *lugal ki-en-gi^{ki}* and the last line *ur-^daššur-[gi]*. Of these signs *lugal* is paleographically significant. It is not in the form of the writing of the dynasty of Agade.¹ It resembles more closely the form of the sign in the lapidary inscriptions of the kings of Ur and in those of Hammurapi, though not exactly like either. The inscription is therefore certainly later than the dynasty of Agade and Kish. It cannot represent the head of one of the kings of Ur, however, for they were Sumerian and this is Semitic. The possibility remains that it may be a portrait of Hammurapi, who, in the introduction to his Code, calls himself the benefactor of Emakh. This possibility is, however, negated by a comparison of the portrait of Hammurapi inscribed on the stele discovered at Susa, which bears the record of his code. Hammurapi there appears with a beard which reaches down to his waist. The length of the beard on the alabaster head we are discussing is much more in accord with the beards on the portraits of Manishtusu and Naram-Sin. Such little evidence as there is indicates that in the time of the dynasty of Agade and Kish it was the fashion in royal circles to wear the beards shorter than in the time of the first dynasty of Babylon. We conclude then that the bit of inscribed vase discovered by Banks is from a different period from the alabaster head, and suggest as a probable conjecture that the head is a portrait of Shargalisharri.

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LEXICOGRAPHICAL NOTES, CONTRIBUTION TO THE ASSYRIAN DICTIONARY

1. *papaḫu*, "Chamber," a Sumerian Loan-Word: In the drawing of the ground plan of a temple, published by F. Thureau-Dangin (*Rev. d'Assy.*, IV, 23), one of the rooms bears the following inscription. "*pa-paḡ* one *gi* wide and one *garḍu* long." It connects with a room designated as *kisallu*, "court." A similar plan, published by L. W. King (*Letters and Inscriptions of Hammurabi*, No. 107), also designates one of the side rooms as a *pa-paḡ*. This recalls the passage of Sennacherib, *CT*, 26, 23, 30, the *barakku ša ina kirib PA-PAḪ* pl. (*papahāti*). The *parakku* of the temple is the chief chapel, or holy of holies, and is therefore surrounded by chambers, *papaḫu*, a loan-word from *pa-paḡ*. The word occurs in a Djokha tablet. Contenau, *Umma sous la Dynastie d'Ur*, No. 11, *sá-dúg* ^d.Šara-šú še é *pa-paḡ*, "For the fixed income of the god Shara, grain of the temple of the chamber."

2. *esigu*, "Overflowing Canal": The lexicons enter a word *esigu*, of unknown meaning, which, according to *VR*, 16a, 10, is a loan-word from *a-si-ga* and synonym of *egû*, "flood." Also Haupt (*ASKT*, 98, 34), has *e-de-a*, "flood," and *a-si-ga* as synonyms. The form from which *esigu* was

borrowed is *e-si-ga*, which in *RA*, 14, 5, 15, is explained by *iku išpuk*, "the canal overflowed." A storehouse in Telloh has the name *é a-si-ga* (*CT*, I, III, 20A, 2). Therefore *esigu* = *iku išpuk*, "overflowing canal." *sig* in this compound is *sig* = *malû*, "be full." The word means literally "full waters," and *e* is a variant of *a*, not to be read *eg* as I interpreted in *RA*, *loc. cit.*

3. *egêru*, "to Surround, Bind, Place a Girdle Around": This Assyrian verb cognate of ܥܓܪ is established by Poebel, *PBS*,¹ V, 102, II, 4, where *NIGIN* (*ni min*) is explained by *lawûm* (= *lamû*), *zahârum* (= *sahârum*), *tajârum*, *egêru*, *sahâru*, *kalû*. Also Berlin Ass. 3024, I, 29, *nigin* = *egîru* in a similar list.² Holma (*ZA*, 25, 381) had already discovered the etymology of the root, and Fossey (*Babyloniaca*, V, 213) arrived at the same conclusion independently for the I² perm. *itguru*. Several passages which contain this root have been misunderstood. The Sumerian root *ġilim*, Br. 1326, "to turn," has developed in two directions: (a) "to turn round, inclose, bar"; (b) "to overturn, destroy." Hence *ġilim* = *parâku*, "lock up," *sikuru*, "shutting up," and *hulluku*, "to overturn, destroy." Here belongs the adjective *itguru*, "surrounding, inclosing," *ġarsag ġilim-ġilim-ma* = *šadû itguruti*, "the insurmountable mountains," Haupt, *ASKT*, 98, 36, *an ġilim-ġilim* = *šamê itgurâtum*, "the inclosing heavens," *SBP*, 86, 45. More important, however, are the IV² and IV³ forms which have been misunderstood. The Sumerian verb was reduced to *ġili* and then strengthened by the root *eg*, "to do." Hence we have *ni-ġil-li-eg-gi-eš* = *ittangiri*, "[the gods] are bound," *ASKT*, 127, 15, *ni-ġil-li-eg-ge-eš* = *itteningili*, "[the gods] are bound," *SPB*, 124, 11. *itguru*, the adjective meaning "bound, encircled, and encircling," then came to mean "foreboding, insurmountable." The word was misunderstood by Streck, *Asurbanipal*, II, 256, 16, where read *igiarê itgurûti*, "the unsolved visions" (?), "the mysterious, hidden visions" (?). Streck's derivation in his vocabulary from *agâru*, "think, plan," is most unlikely. *ad-gur*, p. 254, 15, does not exist. The text has most likely *AD-HAL* = *pirišti*.

4. *kašâšu*, "Press, Harass, Be Harassed, Be Angry": The existence of a verb *kašâšu*, wholly different in origin and meaning from *kašâšu*, "cut off" (Arabic *kašša*) and "grind, smash" (Arabic *kađđā*),³ is established by the passage in *CT*, 16, 25, 48, a description of a demon *ša pani izzu melammû ki-iš-šu*,⁴ "of angry visage, of terrible glamor." The Sumerian equivalent is *zag-kešda* in this passage. The word also means "excitement, anger" in Harper, *Letters*, 462, Rev. 22, *libbi ša bêl šarrâni bêli-ia ina libbi lû ki-iš-šu*, "The heart of the lord of kings, my lord, verily is aroused because of it." This is the first example of the verb from which the compound *ki-iš libbi*, "anger,

¹ Publications of the Babylonian Section of the University Museum, Philadelphia.

² Text unpublished. Noted in Delitzsch's *Glossar*.

³ These two Semitic roots fell together in Assyrian and have not been properly distinguished in the lexicons.

⁴ Here a gloss or synonym is broken away.

rage," is derived. Figulla (*Der Briefwechsel Bēlibni's*, p. 41) falsely transcribed *ki-iš-šu* and followed the lexicons in connecting *kiš libbi* with *kašāšu*, "cut and grind." There is no evidence for any other reading than *ki-iš libbi*, Sumerian *šag-dib* and *lipeš-gig*, "troubled or sick heart," see Delitzsch, *AW*, 590. The combination *GAZ libbi*, which influenced Delitzsch to read *kis libbi*, is to be rendered *hip libbi*; this removes the only evidence for the old etymology.

The Semitic root of *kiššu*, "anger," is undoubtedly found in Arabic under three forms, كَضَّ, كَفَّ, and كَرَّ, all with the general sense "press, be compressed, afflict with pain." Hence Arabic كَصِصٌ, "terror, trembling," and كَرَّازٌ "spasm, tetanus." By metathesis Arabic has زَكَّ "afflict," زَكَّةٌ "anger." Since the forms VI and VIII of *kašša* in the Arabic reflexive mean "to congregate," the Assyrian *kiššu*, "home, abode, place where the family gathers," is explained. Arabic has no meaning from which the adjective *kissu*, "fearful, awful" can be derived. This ramification of the root appears only in Assyrian.

5. *kunnâ*, "Solicitously"; *kunnû*, "Solicitous": This adverb does not appear to have been entered in our lexicons. It occurs in *VR*, 44b, 38, in the n. pr. ^d*Nin-urta sal-zid-dé-eš ken ag-gâ-gâ = Ninurta ša kun-na-a irammu*. "N. who loves solicitously." The Sumerian adverb *sal-zid-dé-eš* imposes the classification of *kunnâ* as an adverb. The same Sumerian adverb occurs in an unpublished text (*BM*, 78183, 26) *sal-zid-dé-eš* ^d*Ur-d. Engur ga-an-i-idé*, "Solicitously Ur-Engur I will praise." In *kunnâ* we have the hardened accusative form of the adjective *kunnû*, "solicitous." This meaning is probably to be assigned to *kunnû* in preference to Delitzsch, *HW*, 338, "sorgsam bewahrt," and Muss-Arnolt, *Lexicon*, 405, "cared for." The earlier lexicographers probably regarded this adjective as based upon the permansive piel of *kanû*, and hence passive rather than active. Delitzsch (*Assyrische Grammatik*,² p. 260) apparently regards all nouns and adjectives of the form *kuttul* as connected with the permansive and infinitive of the piel. Even though all adjectives of this type be assigned to this source, it by no means follows that they are all *passive*, any more than that the corresponding forms of the verb are always *passive*. Note *ukkumu*, "cruel, seizing." If we assume a meaning "cared for" for *kunnû*, it would be impossible to explain the adverb *kunnâ*. Moreover, the passage *IVR*, 24a, 15, makes the meaning "solicitous, one who cares for," imperative, for here the Sumerian equivalent is reduplicated, always an indication of the active sense, *a-zur-zur-ri = marû kunnû*, "the solicitous son." Note in this connection *mu-nu-un-zur-zur-ri = ul ukanni*, "they care not for," *CT*, 17, 26, 42; *zûr-zûr-ri = uktan-nû*, "they shall show solicitude for." Ebeling, *Keilschrifttexte aus Assur*, 4 Rev. 16.

6. *lakû*, "Growl, Howl," etc.: The *lamedh yodh* form of the verb *labābu* probably exists in Assyrian. Boissier, *Choix*, 32, 16: "If dogs in the wide street *i-lab-bu-u*,"¹ K. 164, 5 in *BA*, II, 635, "Thrice upon the bed *la-lab-bi-a* she shall scream." Here (?) Craig, *RT*, II, 16, 15, Gula *la-ba-at uzzat*, "the screaming, the raging."

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THE ETYMOLOGY OF *Še'ôl*

In the current volume of *AJSL*, pp. 21-59, Maynard has given us a very useful transliteration and translation of religious texts from Aššur. Since he has been the first to publish his studies, the honors of priority are his—and also the perils. It is the explorer's right to make a few mistakes (cf. Meissner's remarks on Ebeling's interpretation, *ZDMG*, LXIX, 412); his successors should remember that "ce n'est que le premier pas qui coûte."

One little slip, however, is rather portentous, as it reopens the question of a Sumerian origin for the word *שְׁאוֹל*, Hades. After Delitzsch's unlucky adventure with an assumed *šū'ālu*, our word has been handled somewhat gingerly by etymologists. Maynard now suggests that *Še'ôl* goes back to **šāl*, which reminds him of the divine name Enzulla (Ebeling, No. 49, Col. II, l. 5). However, instead of *^dEn-zu-ul-la*, we must naturally read *^dEn-uru-ul-la*, "the Lord of the eternal² city," i.e., Hades, with the consort *^dNin-uru-ul-la*. This deity is mentioned *CT*, XXIV, 1, 20, etc., among the "names" of Anu. The new passage proves that *En-uru-ul-la* is properly Nêrgal, a result which might readily have been predicted from the name. Here again we have the shift between father and son; Nêrgal is sometimes called "the offspring of Anu" (*ilitti Ani^m*).³

There is certainly no ground for the statement that *שְׁאוֹל* has a foreign appearance. Such a remark would be quite valid in the case of erratic forms like *חֲרָטִים*, "astrologer," and *כִּישׁוֹר*, "spindle," which Boissier has recently explained from the Sumerian, but is hardly true of *שְׁאוֹל*, a form like *חֲמֹר*, "ass," for **hīmār* (Ar., *حِمَار*), *חֲלֹם*, "dream," and *אֱלֹהִים*, "god" (*GK*²⁸,

¹ See Boissier, *Documents Assyriens*, 103, 16. Also Hunger (*MVAG* [1909], p. 218) has the correct interpretation.

² Why should Sum. *ul-la* in *ud-ul-la-šû*, "for ever," in the inscriptions of Entemena (ca. 2950 B.C.) be regarded as a Semitism, with Delitzsch (*SGL*, 47)? Its synonym, *dari*, of course, is an Akkadian loan-word, but it is not found at such an early date. The early loan-words, like *damṣar* and *damkar*, *ibila*, *ibira*, *tibira* (see my article *ablu-abālu* in *ZA*), have concrete meanings. On the Semitic side we need not consider *ullû* as necessarily derived from the stem *עָלָה* "go up." The form is precisely what we should expect in a loan from a Sum. *ulla*. At all events the etymology of *En-uru-ul-la* is clear.

³ Cf. Jastrow, *Religion*, I, 471.